CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

VOL. I. BOSTON, FRIDAY EVENING, APRIL 26, 1822. No. 37.

FOX's LECTURES.

THE INFLUENCE OF CREEDS AND CONTROVERSY.

[Continued from page 141.]

To *creeds*, with their usual accompaniments, we owe much of the duration of mischiefs and absurdities, which else would perish with their authors. There can be no objection to any Christian's expressing his own idea of the doctrines of Scripture in his own language; but there is great objection to such statements being adopted by Christian Churches, and vested with any sort of importance or authority. They sprung up in the Christian Church in company with error, avarice, pride and persecution. At best they must be objects of jealous suspicion to the friend of religious liberty. They are usually *both imperfect* and erroneous. Whatever be truth, who can deem it possible that all the propositions contained in the Thirty-nine Articles should be true? How many of their subscribers believe a majority of them? As to their perfection, in a collection of sixteen creeds of Protestant Churches, published at Geneva, 1612, there are only six (of which that of the Church of England is not one) that speak of the providence of God; and eleven take no notice of the resurrection of the dead. Creeds are deadly to inquiry. They say to the mind, "Thus far shalt thou go, and no further." They are too often badges of temporal superiority for some, and instruments of tyranny over others. They are associated with the notions of establishment and priesthood; and in this way, as well as others, lead to persecution: while in their avowed object of producing uniformity of opinion, they have, in the Church at least, totally failed, and only proved, instead, traps to catch consciences. Amongst Dissenters, their use is but too common, and active superintendence makes them more efficacious, and consequently more mischievous. With this thorny fence they often guard their schools, churches, seminaries for the ministry, and pulpits, against the inroads of heresy. If successful, they may keep out, with it, freedom of thought and speech, independence of mind, and even sincerity.

To the evil of creeds we oppose the utility of controversy; but it ought not to be forgotten that on the utility of controversy there are some serious drawbacks. Passion is too apt to mingle in it, and bring uncharitableness or calumny in its train. The practised debater often handles sacred things with unbecoming levity; and the struggle will occasionally be less for truth than for victory. Pious feeling is exceedingly liable to suffer in theological conflicts. A disputatious spirit sweeps, with the force and fury of a whirlwind, the sacrifice from the altar of devotion, and extinguishes its holiest fires. These evils should ever be guarded against with the utmost caution. Still we must look to controversy as the chief means of realizing that reformation of Christianity, that reversion to its original principles, which must precede any great improvement in the state of the world. Its utility cannot be better demonstrated than by shewing the results already produced by the Unitarian controversy on the Christian public. Those results are of great importance; and they are also connected with the general design of these Lectures, by their bearing on the present state and future prevalence of Unitarian Christianity.

The Unitarian controversy has done good, because it *is* a controversy; a Christian controversy, conducted on Christian principles, by appeals to the New Testament. Controversy rightly conducted, with the temper unruffled, the heart unprejudiced, is good for man. It is the destiny of his nature to learn, not by intuition, but discussion. It is the dignity of reason to bow, not to authority, but conviction. It is the dictate of Christianity to believe, not on hearsay, but examination. But this controversy has had results connected with the *word of God*, of a highly beneficial nature. It has directed the attention of critics to the *constitution of the sacred text*, and been the occasion of purifying it from additions and corruptions, made by carelessness, wantonness, or party spirit, in former times. There are passages which all who understand the subject, *now* admit to have been no part of the original text. Some of these are very remarkable, as Acts xx. 28. where *God*, instead of *the Lord*, has been made to purchase the church *with his own blood*: I. Tim. iii. 16. where *God* is inserted for which, or who, referring to the gospel or to Christ, most probably the former: Rev. i. 11. "I am Alpha and Omega, the first and the last," has been put into the mouth of Christ. Dr. Doddridge professes that this, more than any text in the Bible, prevented him from believing Jesus Christ to have been a creature. And I John v. 7, 8, where the well known interpolated words approached nearer to a declaration of the Trinity in Unity than any passage of scripture. These are generally given up by well-informed Trinitarians. It is a fact, then, that additions were made to the word of God; that these additions are now discovered and exploded, and that this has been owing to the revival of Unitarianism, without which nobody would have been interested in their detection.—To purify the scriptures from man's additions, is to deserve well of the christian world. If a curse is denounced against them who add to, or take from holy writ, surely a blessing rests on those by whom its integrity is restored and vindicated. And observe, these corruptions were introduced during the advance and prevalence of Trinitarianism; they are all in favour of Trinitarianism: and they gave way in the attacks made upon Trinitarianism: of the two systems, one mixed its chaff with the wheat, while the other, with the winnowing fan of controversy, has purged the floor. The ark of God, as it sailed down the stream of corrupt ages, was soiled with the slime of superstition, till reviving truth washed off the stains and recovered its original purity. By *false translations*, the unlearned reader was made to believe that that was, which was not, the word of God. Thus where the apostle enjoins *to forgive one another, even as God, by Christ, hath forgiven you*, (Eph. iv. 32.) the common translation has, *for Christ's sake*, which every one acquainted with the original knows to be an unfaithful rendering.—Many more cases might be adduced, in which the authorized version, instead of receiving the water of life as into transparent crystal, shewing all its purity and brilliance, has been a foul and stained cup, tinging it with the dark colours of human creeds. Right *interpretation* is seldom obtained where any party holds unchecked the key, and makes every thing bend to system Intelligent Trinitarians now would be ashamed of urging for that doctrine many texts which were formerly thought demonstrative. Studies of this kind were once peculiar to the learned, and the many rested on their authority. During the last twenty years, in connexion with the progress of Unitarianism, they have become *popular*, and a degree of knowledge has been diffused, that elevates a considerable proportion of our societies to the level of the critics of former times. Biblical criticism, the high province of the learned, was but a cloud floating aloft for men to gaze at, and often darkening the light of truth, till, at the electric touch of controversy, the mass dissolved in a descending shower, which has enriched the vale of humble life with fruits of heavenly wisdom. Men have been made more familiar with the scriptures, and have studied them to greater purpose They *alone* have been appealed to. The word of God has been exalted—the text of the Bible has been purified—the translation of the Bible has been corrected—the meaning of the Bible has been elucidated—the study of the Bible has been promoted. This is an important step towards the renovation of christianity.

Extract from Rev. Dr. CHANNING's Sermon at the ordination of the late Rev. JOHN E. ABBOT, of Salem, April 20, 1815.

COLOSSIANS i. 28.

Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

After explaining what it is to preach Christ, he proceeds.

"II. Having thus considered what is intended by preaching Christ, I proceed to consider, secondly, for *what end* Christ is to be preached. We preach Christ, says the Apostle, "warning every man, & teaching every man, *that we may present every man perfect in Christ Jesus*," that is, perfect in the religion of Christ, or a perfect Christian. From this passage we derive a most important sentiment, that the great design of all the doctrines and precepts of the gospel is, to influence and exalt the character, to promote eminent purity of heart and life *to make men perfect* as their Father in heaven is perfect. The end of preaching here proposed demands the most serious attention of Christian ministers. We learn from it, my brethren, that we must preach—*not* to initiate men into a system, about which they may talk and contend, to make them fiery partizans, to swell the number of our school. We must preach—*not* to awaken violent feelings and transcient emotions, to agitate the mind with desponding fear, or to heat it with feverish rapture. We must preach—*not* to obtain from men, an outward attendance on Christian institutions, to form them to the decencies of life, to promote partial and a heartless obedience to the laws of God. We must preach—*not* to recommend a popular, showy, superficial goodness, to produce a character which will secure the notice and admiration of mankind. All these effects fall infinitely short of the great end of the Christian ministry. We should preach that we may make men *perfect Christians*; Christians in their tempers, feelings, and principles of action; Christians in their whole deportment, in their retired walks, in their social intercourse, in the great and in the common concerns of life. We must preach, to render every man perfect in Christ Jesus; perfect not in the sight of men, but of the heart searching God; perfect not according to the standard of the world, but according to the sublime precepts of the gospel of Christ. Here is the end of Christian preaching. In this great end, as in a common centre, all the truths of the gospel meet; to this they all conspire; and no doctrine has an influence on salvation, any further than it is a means, motive, aid and excitement to the *perfecting* of our nature.

"The Christian minister needs often to be reminded of this great end of his office, the perfection of the human character. He is too apt to think his work is done, when he has brought men to adopt his opinions with zeal, or to profess with their lips that they are Christians. He is too apt to rest in low attainments himself, and to be satisfied with low attainments in others. He ought never to forget the great distinction and glory of the gospel, that it is designed to *perfect* human nature, to form the soul for heaven. All the precepts of this divine system are marked by a sublime character. It demands that our piety be fervent, our benevolence unbounded, and our thirst for righteousness strong and insatiable. It enjoins a virtue, which does not stop at what is positively prescribed, but which is prodigal of service to God and to mankind. The gospel enjoins inflexible integrity, fearless sincerity, fortitude which despises pain and tramples pleasure under foot in the pursuit of duty, and an independence of spirit which no scorn can deter and no example seduce from asserting truth and adhering to the cause which conscience approves. With this spirit of martyrs, this hardness and intrepidity of soldiers of the cross, the gospel calls us to unite the mildest and meekest virtue, a sympathy which melts over others' woes, a disinterestedness which finds pleasure in toils and labours for others' good, a humility which loves to bless unseen, and forgets itself in the performance of the noblest deeds. To this perfection of social duty, the gospel commands us to join a piety which refers every event to the providence of God, and every action to his will; a love which counts no service hard, and a patience which esteems no judgment severe; a gratitude which offers praise even in adversity; a holy trust unbroken by protracted suffering, and a hope triumphant over death. In one word, it enjoins, that loving and confiding in Jesus Christ, we make his spotless character, his heavenly life, the model of our own. Such is the sublimity of character which the gospel enjoins, and such the end to which our preaching should ever be directed."

Under the 3d head, he considers the best method of accomplishing the end of preaching. To show that in order to secure a firm belief of *Christianity*, it should be preached in a rational manner and recommended to the understanding as well as to the heart, he observes:

"Some men may indeed be reconciled to an unreasonable religion; and terror, that passion which more than any other unsettles the intellect, may silence every objection to the most contradictory and degrading principles. But in general the understanding and conscience cannot be entirely subdued. They resist the violence which is done them. A lurking incredulity mingles with the attempt to believe what contradicts the highest principles of our nature. Particularly the most intelligent part of the community who will ultimately govern public sentiment, will doubt and disbelieve the unreasonable system, which perhaps they find it prudent to acknowledge; and will either convert it into an instrument of policy, or seize a favourable moment for casting off its restraints and levelling its institutions with the dust. Thus important is it that Christianity should be recommended to the understandings of men.

"But this is not enough. It is also most important that the gospel should be recommended to the heart. Christianity should be so preached as to interest the affections, to awaken contrition and fear, veneration and love, gratitude and hope. Some preachers, from observing the pernicious effects of violent and exclusive appeals to the passions, have fallen into an unhappy error which has rendered the labours of their lives almost wholly unfruitful. They have addressed men as mere creatures of intellect; they have forgotten that the affections are essential to our nature, that the understanding moves slowly without the feelings, that reason and sensibility must operate together, or we shall never act with perseverance and vigour; and forgetting this they have preached ingeniously and sensibly, and their hearers have pronounced their preaching elegant and just; but as no interest was excited, the hearer has forgotten as fast as he heard, and his mind has returned at once to the vanities of the world. The sun warms, at the same moment that it enlightens; and unless religious truth be addressed at once to the reason and the affections, unless it kindles whilst it guides, it is a useless splendor; it leaves the heart barren; it produces no fruits of godliness. Let the Christian minister then preach the gospel with earnestness, with affection, with a heart warmed by his subject, not thinking of himself, not seeking applause, but solicitous for the happiness of mankind, tenderly concerned for his people, awake to the solemnities of eternity, and deeply impressed with the worth of the human soul, with the glory and happiness to which it may be exalted, and with the misery and ruin into which it will be plunged by irreligion and vice. Let him preach, not to amuse but to convince and awaken, not to excite a momentary interest but a deep and lasting seriousness; not to make his hearers think of the preacher, but of themselves, of their own characters and future condition. Let him labour, by delineating with unaffected ardour the happiness of piety, by exhibiting religion in its most attractive forms, by displaying the paternal character of God, and the love of Christ which was stronger than death, by unfolding the purity and blessedness of the heavenly world, by persuasion, by entreaty, by appeals to the best sentiments of human nature, by speaking from a heart convinced of immortality; let him labour, by these methods, to touch and to soften the hearers, to draw them to God and duty, to awaken gratitude and love, a sublime hope and a generous desire of exalted goodness. And let him also labour, by solemn warning, by plain and faithful delineation of the character of sinners, by teaching men their responsibility and danger, their whole duty and the awful consequences of neglect, by pointing them to approaching death and to that abyss of wo where the worm never dies and the fire is never quenched; let him labour, by these means, to reach the consciences of those whom higher motives will not quicken, to awaken the slumbers of the worldly, to cut off every false hope, and to persuade the sinner by a salutary terror to return to God, and to fly the wrath to come."

Extract from WATTS on *the improvement of the mind.*

General Rules to obtain knowledge.

RULE IX.—Once a day, especially in the early years of life and study, call yourselves to an account what new ideas, what new proposition or truth you have gained, what futher confirmation of known truths, and what advances you have made in any part of knowledge; and let no day if possible, pass away without some intellectual gain; such a course well pursued, must certainly advance us in useful knowledge. It is a wise proverb among the learned, borrowed from the lips and practice of a celebrated painter, *nulla dies sine linea*; let no day pass without one line at least: and it was a sacred rule among the Pythagoreans, that they should every evening run thrice over the actions and affairs of the day, examining what their conduct had been, what they had done, or what they had neglected; and they assured their pupils that by this method they would make a noble progress in the path of virtue.

Nor let soft slumber close your eyes
Before you've recollected thrice
The train of actions through the day:
Where have my feet chose out the way?
What have I learnt where'er I've been
From all I've heard, from all I've seen?
What know I more that's worth the knowing?
What have I done that's worth the doing?
What have I sought that I should shun?
What duty have I left undone;
Or into what new follies run?
These self inquiries are the road
That leads to virtue and to God.

I would be glad among a nation of christians, to find young men heartily engaged in the practice of what this heathen writer teaches.

Mr Wesley's Liberality.

In one of the numbers of the Arminian Magazine, published a few years before his death, Mr. Wesley inserted an extract of the memoir of that eminent Unitarian, Thomas Firmin. In introducing this extract, he observed, that he had formerly been inclined to think that he who was unsound with respect to the doctrine of the Trinity, could not be a converted or good man; but that he now thought differently, since the subject of the memoir was undoubtedly a pious man, though erroneous in the doctrine of the Trinity, and that there was *no arguing against facts.* Chr. Reformer.

Extract from Mr. Wesley's Sermon.

"Are you persuaded you see more clearly than me? It is not unlikely that you may. Then treat me as you would desire to be treated yourself upon a change of circumstances. Point me out a better way than I have yet known. Shew me it is so by plain proof of Scripture. And if I linger in the path I have been accustomed to tread, and therefore am unwilling to leave, labour with me a little, take me by the hand, and lead me as I am able to bear. But be not displeased if I entreat you not to beat me down in order to quicken my pace: I can go but feebly and slowly at best; then, I should not be able to go at all. May I not request of you further, not to give me hard names in order to bring me into the right way? Suppose I was ever so much in the wrong, I doubt this would not set me right: rather it would make me run so much the further from you, and so get more and more out of the way.

"Nay, perhaps, if you are angry, so shall I be too, and then there will be small hopes of finding the truth. If once anger arise, this smoke will so dim the eyes of my soul, that I shall be able to see nothing clearly. For God's sake, if it be possible to avoid it, let us not provoke one another to wrath. Let us not kindle in each other this fire of hell; much less, blow it up into a flame. If we could discern truth by that dreadful light, would it not be loss rather than gain? For how far is love, even with many wrong opinions, to be preferred before truth itself without love? We may die without the knowledge of many truths, and yet be carried into Abraham's bosom. But if we die without love, what will knowledge avail? Just as much as it avails the devil and his angels. The God of Love forbid we should ever make the trial!"

CHRISTIAN REGISTER.

FRIDAY EVENING, APRIL 26, 1822.

We have inserted by request, this week, a circular letter relative to the enlargement of the *funds* for *theological education* at HARVARD UNIVERSITY. This letter, it will be perceived, was written at the request of the corporation, for the purpose of calling the attention of the wealthy part of the community, and particularly the friends of free inquiry and rational religion, to the present wants of the *theological school* at Cambridge. To one who carefully attends to the statements given in this letter, it seems to us that it will be sufficiently manifest that the time has come when something decided and liberal should be done, towards placing the *theological school* more on a level with the other *departments* of the University.

We are sensible however, that with those whose minds have been chiefly occupied with the calls of business, and who are but imperfectly acquainted with the present state of the New England churches, the necessity of this exertion will not be so readily perceived. Objections present themselves, some of them general, loose, and indefinite, and others more local and particular. If, indeed, these objections are well founded, they should be allowed their due weight.—But if it can be shown, as we think it can, that they are, mostly, either such as have arisen from limited views of the subject, or as are unworthy to stand in competition with the great advantages promised by the exertions proposed, let them then give place to more correct views.

One objection to the present call for aid to our Theological institution, is, that though the rational views of Christianity which are inculcated here, are best for the more enlightened class of society, yet that the great mass of the community, the uninformed and the uninquiring, are better operated upon by *calvinism;* and that the means of education now possessed are sufficient to provide liberal preachers as fast as the community is prepared to receive them.

This objection opens a wide field for remark, and we regret that we have not more time to expose what we deem its fallacy.

In the first place it is proper to state that the young gentlemen educated at this institution *are not* educated, (as the objection seems to imply) in any sectarian principles. There is probably no institution of the kind, where the minds of the pupils are less biassed than here, or where greater exertions are made, to induce and enable them, in forming their opinions, to rise above the influence of names and systems, and decide according to the best light of their own unbiassed judgments.

The objection which has been urged, may be shown, we think, to be founded in mistake. If liberal Christianity is better for *any* class of men, than Calvinism, it is better because it is more true; and if truth is better for *any* man than error, it is better for *all* men. Whatever present temporary advantages may result to any one, from pursuing a system of error, none we think, will contend, that such system can eventually subserve the *essential* interests of *any*. The question is not, whether a heathen would not be sooner brought to embrace pure Christianity, by having it first proposed to him in some corrupted form, more resembling his previous belief. The affirmative of this question might possibly be supported by some plausible arguments, though we would be far from assenting to it hastily.—Nor is the question whether individuals and communities might not be more excited, and made to exhibit more of the *appearance* of religion for a limited period, through the influence of calvinism, than of what is called rational Christianity. The *Question is*, whether those principles which we deem nearest the truth, and which we acknowledge are most promotive of genuine morality and piety with the enlightened, are not best also, for the unenlightened—for men in all grades and conditions in life—are not likely to produce the most eventual good to mankind, and to bring the community generally, both in temper and habits, sooner under the more perfect influence of the best principles of christianity.

We shall by no means deny, that calvinism will produce the most temporary excitement. It is more a religion of the passions. It is addressed less to the understanding, and more to the low and inferior principles of our nature. Fear, the low motive of fear, is the mighty engine by which it accomplishes its greatest purposes. Many are the individuals of limited information, but of strong natural sense, who, after a long period of doubting have been compelled by fear to yield a seeming assent to this heart revolting system.

In addition to this, many are brought under its influence by the easy method it proposes of becoming qualified for heaven, or in other words, by the certainty of final happiness which is imagined to be the consequence of a calvinistic conversion. These are the grand secrets of the influence of calvinism. By the instrumentality of these motives, it not unfrequently exerts, for a season, strong influence over the minds and behaviour of its votaries. But will it be contended by any disbeliever of calvinism, that the influence thus exerted, is, by any means, as salutary, as might be produced by what we deem a purer system of religion? We admit that it is a more *showy* influence than would be produced by rational christianity. But who will say that it is a more *permanent* influence? Who does not know that the religion, (if it may be so called) which is produced by violent excitements, is generally temporary and evanescent, leaving the subject of it in his last state worse than the first. But even with those who preserve, for the most part, a consistency and propriety of external deportment, how darkening and perverting is the influence of this system, generally, on their minds! A spirit of self-sufficiency and censoriousness usurps the place of the amiable and friendly affections, and in a great degree counteracts or neutralizes the influence of whatever good and valuable principles are mingled with their errors. Their bad passions seem not to be subdued, but only turned into different channels. Worldly pride, envy and revenge, instead of being eradicated, are only suppressed for a time, but soon break out in spiritual self-sufficiency, uncharitableness and detraction. We doubt not there are many good men who embrace this system in speculation, without imbibing its exclusive and anathematizing spirit, and whose native good sense, and amiableness of temper, preserve them from every thing supercilious and uncharitable in the treatment of their brethren. But it will not, we think, be denied that, as a general rule, wherever this system prevails, it carries with it that spirit of exclusion and bitterness, which may justly be considered a gross violation of christian morality. And though many embrace it, and are rendered in many respects better by the influence of whatever of good is mingled in the system, yet to multitudes, even of the enlightened, it is an odious and revolting system, and either drives them to religious despair, or to the opposite ground of greater looseness of principle and conduct. But whatever excitements this system may be capable of producing, and whatever power it may have, for a time, to influence the careless or the profligate, yet will it be denied that it is far behind the system which we embrace in the *permanence* of its influence? Or that the temper of mind it engenders goes far to counterbalance all the other advantages derived from its influence? If it produces more excitement—does it also produce more genuine christian morality?

It is a mistaking notion, that rational christianity is not adapted to the wants, and fitted to awaken the sensibilities and zeal of the uninformed part of the community. Why should it not be? Its doctrines are plain and simple, adapted to the capacities, and level to the comprehension of all. Its promises are most animating and alluring. It is not indeed so much a system of threatening and terror as calvinism, nor is this at all necessary in order to produce its best influence. Our Saviour's preaching consisted much more of promises than threatenings. Mankind, even the lowest, are still reasonable beings, and capable of being influenced by high and generous motives. They love rather to be allured than driven. They may be made to feel that they have a *Father* in heaven, and may, certainly, be more easily brought to pay him a generous and affectionate service, by the conviction how truly he is their *Father*, than by having him presented chiefly in the light of a frowning and inexorable sovereign. Our system, however, as well as calvinism, persuades men also, at suitable times, "by the terrors of the Lord," though it delights rather to allure them by the exhibitions of his paternal character. Let rational christianity be generally preached with that plainness, seriousness, and power which the importance of its doctrines demands, and which, we are happy say, mark the manner of an increasing number of the liberal clergy, and it will no longer be urged by men of liberal views, that calvinism is preferable for *any* class of men.

Another objection to any farther aid in the education of liberal preachers, is, that as the great body of the people are Calvinists by education, and have but little time and means of investigating religious subjects, there is danger that, by disturbing their present belief, without the certainty of establishing them in a better, we may wholly unsettle their good principles, and do them an essential injury.

The answer to this objection seems to us most obvious. We regret that for want of time, we must defer the consideration of it till another week. We will barely direct the minds of our readers to the fact, that the natural progress of inquiry on religious subjects, has already brought the public mind into this much dreaded state of vacillation and doubt. Many there are, who, mistaking calvinism for christianity, and disgusted with the absurdities and darkening influence of the system, have rejected all religion, making shipwreck of faith and a good conscience. To remedy this unhappy tendency to scepticism, and to establish the public mind in those rational principles of religion which will endure both the scrutiny of the inquisitive, and the attacks of the unbeliever, the Corporation of the University, in reliance upon the enlightened benevolence of our highly favoured community, have confidently appealed to this community for their assistance in preparing and sending forth an increased number of well-qualified and enlightened advocates of pure and rational christianity.

Harvard University, Cambridge, March 25, 1822.

SIR—In the name and at the request of the Corporation of Harvard University, I invite your attention to the state and wants of the Theological Institution at Cambridge.

It is unnecessary to state to you that the primary purpose of our Fathers, in founding the University, was to make it a nursery of learned and pious ministers; and although the progress of society, the increase of wealth and population, and the consequent demand for a more extensive system of education, have necessarily enlarged the objects and provisions of the University, the Corporation are still solicitous that its original design should hold a prominent place in its arrangements, and that its contributions to the cause of religion should bear a liberal proportion to those which it makes to the interests of general learning. Under these impressions, they were led in the year 1815, to propose to the public the establishment of a Theological School in the University, which should be exclusively devoted to the training of young men for the ministry; and funds for its support were raised by an extensive subscription. We remember with pleasure the liberality of the friends of religion and free inquiry on that occasion, and are persuaded that our churches are at this time reaping its fruits.

When, however, we consider the affluence of many of the friends of this institution, the claims and wants of the community, the munificence with which similar institutions have been endowed by other classes of Christians, and the paramount dignity and moment of the object, we have an earnest desire to extend the means and provisions already enjoyed by our Theological Students. In regard to *literary* advantages, indeed, we are aware that their situation is highly auspicious. But whilst these are of vast importance still they are not the most essential. Theological learning will avail little as to the great end of preaching, unless accompanied by piety, and imbued with the spirit of our religion. We have no higher wish than to place the Theological Students at Cambridge, under circumstances the most favourable to the formation of that seriousness, that sense of their responsibility, that devotion to the objects of the ministry, that enlightened and benevolent zeal, that singleness and elevation of purpose, which will give life, power and interest to their future labours, and add to their preaching the influence of exemplary Christian virtue. In these views we are assured of the concurrence of the friends of uncorrupted Christianity, and to carry them into effect, we now solicit the liberality of those, on whom Providence, in giving the ability, has laid the high trust and duty of supporting public establishments for religion and human happiness.

The Theological Institution requires particularly two additional provisions to give it the rank which it ought to hold in the University and among other similar establishments in our country. The *first* is an *edifice*, which shall be appropriated exclusively to Students of Divinity. It might be named as an important benefit of such a building, that it would relieve most of these students from an expense which they can poorly meet, as the rent of their rooms at present absorbs a considerable part of the pecuniary aid which they receive from the University. But we propose a higher benefit. At present they are dispersed through the college edifices and private houses in town, and having consequently little union with one another, and being merged and lost in the literary institution which encompasses them on every side, they are in danger of imbibing more of the spirit of the university than of the spirit of their profession. There are indeed great advantages in connecting a Theological School with a University, which offers so valuable an apparatus of books and lectures as that at Cambridge, which collects so many learned men, and furnishes ample means for a general culture of the mind. But the spirit of such an establishment is apt to become almost exclusively literary, and students of theology, who belong to it, are in no small danger of feeling that preference of literary distinction which their collegiate life tended to foster, and consequently of regarding their profession as an occasion of intellectual exercise and display, rather than as a means of doing good to all classes in the community. To remedy this evil, and to secure other advantages, we desire to erect an edifice, in a retired station, as remote from the other buildings as is consistent with easy access to the library and lectures. Such an edifice will take the Theological Students out of the great establishment through which they are now scattered; will separate them from connexions and associations unfriendly to zeal and seriousness; will favour concentration of mind; will bring them near each other, and increase the power of the most engaged and exemplary over the whole body; will give them a more habitual sense of their separation to a great and peculiar work; will facilitate and encourage their meeting for religious purposes; and will give to the whole institution a distinctness and prominence, which will impress its importance, attract notice and patronage, and increase the number of students. Considering the need of this edifice as pressing, we are desirous to obtain means for its *immediate* erection.

The *second* urgent want of the Theological Institution is that of a *Professorship of Pastoral Theology and Christian Ethics.* The present professorships connected with the institution relate chiefly to dogmatic and critical theology. We want another for the practical parts of the subject. We want greatly a professor, who will sustain a parental relation to the students in divinity, watching over their characters, applying to them all the means of moral and religious improvement, infusing into them the spirit of Christianity, instructing them in the peculiar and most interesting duties of their profession, in the best direction of their powers and acquisitions, in the composition and delivery of sermons, &c. &c. No theological institution is complete without such a professorship, and for want of it the other departments, however worthily filled, will fail to produce as efficient and quickening ministers as the cause of truth and piety demand. In forbearing to urge immediate donations for this subject, we are influenced, not by any doubts of its importance, but by the conviction that whenever a gentleman shall appear with distinguished qualifications for this office, we can apply with confidence to the public liberality. If, however, any friend of the Theological institution should prefer to give this direction to his bounty, we shall rejoice to give effect to his wishes, and shall number him among the most enlightened contributors to the interests of true religion.

It is unnecessary, we trust, to fortify this appeal by enlarging on the benefits of a learned and pious ministry, or of the need of a well endowed institution to prepare religious teachers adapted to the wants of a rapidly progressive community. We might observe, that public worship, the most powerful means of perpetuating Christianity, and of purifying public morals, must derive its efficacy in a great degree from the intelligence and zeal of those by whom it is conducted. We might observe, that our religion, although clearly communicated in the scriptures, still gains its hold on the majority of men, through the ministry of its living *interpreters*. But we will confine ourselves to one remark, which deserves the serious consideration of those to whom our institution looks for support. We live in times which are marked by a powerful movement of the human mind on the subject of religion, and in which the progress of inquiry is not to be withstood by any efforts to restore the dominion of implicit and hereditary faith. The age of unsuspecting acquiescence in received opinions is fled. There is reason to believe that Christianity is to owe its future prevalence and influence to the exhibition of it in its purity; and consequently, those Christians, whose views, however defective, are yet, as they believe, comparatively an important approximation to the primitive simplicity of their religion, are bound to exert themselves for training ministers fitted to this eventful period, ministers who shall join comprehensive and consistent views of Christianity with a living sense and experience of its spirit and power. Such Christians should find motives to liberality not only in the greatness of the cause, but in the laudable activity of other denominations in founding and endowing Theological Institutions; and remembering the private consecration of our University to Christ and the church, they should labour that it may add to the honour of diffusing the lights of science, the higher glory of sending forth Christian pastors, thoroughly furnished to their work, prepared to commend religion at once by their teaching and lives.

We beg your speedy attention to the objects of this communication, which cannot be accomplished without the aid of the liberal. The general funds of the University, we regret to say it, can afford no addition to the means of the Theological School, and the funds of the "Society for Theological Education in Harvard University," which are already charged in part with the support of a professor, are inadequate to the ordinary exigencies of the institution. Our purpose is to erect a building in as simple and unexpensive a style as will consist with its purpose. Its probable cost will be twelve thousand dollars. We shall be gratified by learning your views of the subject; whether there are reasonable grounds to hope that a subscription to the amount stated as requisite for the building may be filled, and whether you feel disposed to lend your personal aid in promoting and circulating such a subscription.

I am, Sir, with much respect, your obedient servant, JOHN T. KIRKLAND, *pres't.*

OBITUARY.

Died in this town, on the 12th inst. Mrs. SARAH FULLER, widow of the late Rev. TIMOTHY FULLER, of Merrimack, (N. H.) in the 70th year of her age.

Mrs. FULLER was the eldest daughter of the Rev. ABRAHAM WILLIAMS, the first pastor of the church in Sandwich, in the county of Barnstable. She received a pious education from her

father, who was distinguished, at that early day, for the judicious and enlightened manner in which he inculcated the doctrines and enforced the duties of christianity. Free from all cant and guile, and opposed to the doctrine of calvinism, he taught his people and his children that God was good and that he had created the human race innocent, but imperfect beings, who were to look to their Maker in fear and love as to a kind father, who loved them and pitied their weaknesses and imperfections; that he was angry with them when they offended, but would forgive and love them if they repented and became good; that our religion was made for man, adapted to the condition of the whole human family, and designed for their improvement; that its obvious tendency was to make mankind better—more kind, charitable, and affectionate, one to another; that this religion was lovely, pure and perfect, given to us in mercy and kindness, and worthy of its beneficent Author.

Mrs. FULLER was married at the age of 19, to the late Rev. TIMOTHY FULLER, then pastor of the Church in Princeton, in the county of Worcester.—She has been the mother of eleven children, ten of whom survived to lament her loss. She was a woman of uncommon strength of mind. which was improved by a familiar acquaintance with the English classics, which an extraordinary memory enabled her to retain through life. The political troubles of the revolution, in which the late minister of Princeton was deeply involved, a large portion of which were necessarily participated by his wife, required in her the exercise of great prudence, firmness and discretion, which were peculiar traits of her character. Her husband found in her a judicious adviser and comforter in the most distressing circumstances; and under the most gloomy prospects, she was always cheerful herself and ready to cheer and encourage him and relieve him from despondency. With a helpless and numerous family, and herself in a feeble state of health, under a severe pressure, also, of present circumstances, and full of anxiety for the future, she never let a murmur or a disheartening expression escape her, but devoted herself zealously to her duty, relying with confidence on that just Providence who does not forsake the faithful in their affliction. So uniformly judicious was her deportment towards the political enemies of her husband, that she, in a great degree, gained the confidence of those of them who became acquainted with her.—She was remarkably strong in her affections towards her parents, and all her natural friends. The strenuous efforts and sacrifices which she made frequently to visit her parents, and other friends, from the term of her first separation to the end of her life, is, it is believed, without a parallel example. Her social and friendly disposition procured for her the esteem and friendship of all who knew her. Even strangers, after a short acquaintance formed an affection for her which lasted through life, and which, from its ardour, would have been supposed the result of a long and friendly intimacy.

She excelled in familiar epistolary correspondence. Her letters were written with all the ease of conversation, and were rendered particularly pleasing to her correspondents by a striking, full and accurate description, which seemed to transport the reader to the actual place of the writer. This mode of writing, so unusual and difficult to most persons, was so easy and natural to her that she adopted it imperceptibly and without effort in her most formal and ceremonious letters.

As a mother, she had few equals, and can never be forgotten by her affectionate family.—She was kind and indulgent to her children, without that weak affection which is too tender to reprove for faults which require an early correction. She devoted herself to teach her children in their tender years those principles of piety and morality which she had learned from her father. She watched with assiduity the early dawnings of their minds, and was careful and faithful to correct their dispositions, and to direct them in the right course. She was sedulous to teach them that they were accountable to their Maker for their actions, and that they would be rewarded or punished, in this world and the next, according to their good or bad conduct.

Her children will long recollect with gratitude, and with deep reverence for her memory, the good sense and correctness with which she taught them the principles of morality, and piety, and even explained to them the more difficult doctrines of religion.

Her numerous friends who lament her loss, have the comfort to reflect that she was blessed with a long and useful life, and with as much happiness as commonly falls to the human lot—that her declining years were blessed with the affection and kindness of numerous friends: and that she felt thankful and gratified to see the prosperity and success of those she best loved in this world:—and that she died in the faith of the gospel with a lively hope of entering a state of glory and happiness which shall *never end.*

The following letter was received during the week past, from an unknown correspondent. We at first hesitated about inserting it, lest it might be thought to indicate too great a readiness to praise our own undertaking. But as it contains some thoughts which we think deserving attention, we have concluded to publish it. The suggestion of our correspondent, that liberal minded men will, on becoming aquainted with the REGISTER, probably be disposed to encourage its circulation, we hope to find realized. We have much pleasure in being able to say that we have already found this to be the case in a very encouraging degree in a number of towns. It is sufficiently manifest that the ability and usefulness of any work must finally depend in a considerable degree on the strength of patronage it receives.

To the Editor of the Christian Register.

SIR—I have been very much gratified by the perusal of your paper, and I think that perseverance is the only requisite to insure it liberal patronage. It has been said by some persons that one periodical work of this character is sufficient, and that the *Christian Disciple* answers every purpose for which this is intended; but I cannot perfectly coincide with this opinion. All who know any thing about the Christian Disciple know it to be a work of great merit, and excellently calculated for the higher class of readers; but, on the whole, I think a work like the *Register* will be found more acceptable to readers in general; not merely because they will obtain a variety and a great mass of matter at little expense, but because they will find it, for the most part, better adapted to their capacities and present acquirements than many of the more learned communications in the Disciple. A work like the Christian Register has been very much needed for a long time, and although some Unitarians have doubted the expediency of uniting religious matter with any thing political or miscellaneous, I cannot but think that a work of this kind will be found very beneficial in exciting inquiry and diffusing religious knowledge;—and I think it the more needed, when I consider the various stratagems employed by other sects in making proselytes to their doctrines, or in promoting what they deem the truth.—The Calvinists, by newspapers, tracts, sunday-schools, &c. all of which, in a degree, have a tendency to increase and strengthen the prepossessions of their sect, impress on the minds of the community a deep prejudice against free inquiry.—In many respectable towns in this county, there are sensible and candid men who, knowing nothing about Unitarianism, and disgusted with the nature of the Calvinistic doctrines, have been driven to what we consider the opposite extreme; and have, in some instances, united in the support of Universalist ministers, whose doctrines seem to them more mild and more honourable to God than those they have been accustomed to hear. Now, this being the case, it seems to me important that there should be some *popular* religious work devoted, in a considerable degree, to the dissemination of Unitarianism and the doctrines of liberal christianity generally. Without something of this kind, I cannot see, for my own part, how people situated in towns where the clergy refuse all fellowship with those who are denominated *liberal*, will have opportunity to become acquainted with other sentiments than those they hear delivered by their own preachers, or preachers of *another* denomination, who occasionally visit them. I think that something ought to be done to obviate these difficulies, which have already too long existed; and I hope, and I have reason to think, that people of respectable standing, in most of our towns, will, on becoming acquainted with your work, endeavour to give it circulation among their neighbours. In many of the towns I have alluded to, the most efficient and intelligent men are decidedly opposed to Calvinism, and would gladly encourage more liberal views were it not for risking their popularity in their several professions.

It is certainly to be regretted that men cannot enjoy their religious opinions without being censured as heretics, or regarded as infidels; and I hope the time is not far distant, when Christians will unite under one banner, and live together in *fellowship* and brotherly love—when those will be esteemed the best Christians, who *lead the best lives*, and who strictly follow, according to their reason and ability, the example of our Saviour and his apostles—when men of all conditions in life, and of all professions, whether lawyers, physicians, or clergymen, will not only *openly profess their opinions themselves*, but be active in teaching them to others.

With the best wishes for your success, I am your's, respectfully, QUINSIGAMOND.

Worcester, April 19.

We have lately perused with much satisfaction, a small pamphlet, entitled, "*The true Messiah exalted*, or JESUS CHRIST really the Son of GOD, vindicated; in *Three Letters*, to a Presbyterian Minister. By DAVID MILLARD, Minister of the New Testament."

From the title of this book, and some allusions in the body of the work, we conclude that its author is a young travelling preacher, either of the Methodist or Free-will Baptist denomination. He is evidently not a man of classical education, and we think his book in some respects more valuable on that account. Its plainness and originality of style, and the air of sincerity and simplicity that pervades it, must not only more highly recommend it, but render it more useful to the uneducated inquirer. Its author appears to be a man of highly respectable natural talents, and of good common education. Besides a very intimate acquaintance with the scriptures, he seems to have made much more proficiency in modern theological knowledge than could be expected from a man so little settled in his residence, as most travelling preachers are. His quotations and expositions of scripture, are for the most part, highly pertinent, and his arguments against the Trinity are ingenious and convincing. This pamphlet was first published in Canandaigua, N. Y. The edition that we have perused was published lately at Keene, N. H. The publisher has affixed a judicious and valuable extract from DR. WATTS' *Solemn Address* to the Deity, on the subject of the Trinity. We think the whole well adapted to aid religious inquiry, and the progress of religious knowledge, among the less informed classes of society.—We hope it will become more extensively known.

DOMESTIC AND FOREIGN SUMMARY

Notice is given in the Salem Gazette, that bills of the Essex bank will be paid if presented at the Commercial Bank any time before the first of July next. None presented after that time will be paid, as that is the period limited by the Legislature for settling the concerns of the bank.

Slave Trade.—"We understand (says the National Intelligencer) that the Committee in the House of Representatives, on the suppression of the slave trade, were unanimously of opinion that prompt and efficient measures ought to be adopted by the administration to put a stop to the disgraceful traffic in slaves; and the resolution at the close of the report, to that effect, was not objected to by any one. They differed only in the measures proposed to be adopted.—The minority objected to recommending that the executive should sanction, by treaties with the maritime powers of Europe, the mutual right of search on the African coast, as proposed in the report of the committee."

A new mathematical instrument has lately been invented by Mr. William Bolles, a young man of Griswold, in this state. It is called a Trigonometer, and consists of three straight graduated rulers, and two graduated arches, so adjusted as to admit of solving all the problems of plain trigonometry without calculation, and sooner than the mathematician, provided with tables, could turn to a sine, tangent, secant, or logarithm of a number; and the result given by the instrument quite as exact as any traverse tables extant would give it in case of right angles, and all obtuse angles are solved by it with equal facility. Indeed, if well graduated verniers were applied, it must be as exact as calculations by the tables in common use; and enable the sailor, engineer, surveyor, architect, or carpenter, to solve all the problems in plane trigonometry, without studying the art, or having more learning than is necessary to keep a mechanic's book.

Conn. Courant.

On Wednesday the 17th inst. the Legislature of New-York adjourned, after a long and laborious session, during which 236 acts were passed.

Joseph Napoleon, son of Jerome Bonaparte, arrived at New-York on Sunday, the 14th inst. from Leghorn.

The quantity of tobacco raised in Kentucky during the last season, is estimated at nearly 30,000 hogsheads.

We are happy to observe by the following paragraph in a late Liverpool paper, that the slave trade is at length abolished by Spain.

LIVERPOOL, MARCH 1.

Slave Trade abolished by Spain.—The Spanish Cortes have recently declared that all Spanish vessels employed in the slave trade are to be forfeited, and the owners, fitters out, masters, and officers, condemned to ten years' labour on the public works. All foreigners entering Spanish ports with slaves on board, shall be liable to the same penalties; and all slaves found on board shall be set free.

Accounts have been received from France as late as March 17th. The disturbances which had been occasioned in different parts of the kingdom had considerably subsided. Benton, whom we mentioned in our last as having collected an armed force of a revolutionary character, has been deserted by his followers, and himself narrowly escaped being taken.

It is expected that the king of England will visit the continent during the summer to come, and that he will pass through Paris.

Austria is represented as having expressed a decided desire, and even determination that war should not take place between Turkey and Russia. The accounts, however, which were daily received indicated a strong probability of war.

In the late English papers we find an extract of a letter from ROME, giving an account of the arrival there of a Turkish nobleman who has become disgusted with the Mahomedan religion and has embraced christianity.

"The leading topic of conversation" (here) says the letter, "relates to Osman Aga, a Turkish Grandee.

"This exalted individual was chief officer to the Viceroy of Egypt, but disgusted with the dogmas of the Koran, and conceiving a partiality for christianity, he abruptly quitted the Mahomedan country, and in a vessel of his own came to Civita Vecchia, in the latter part of last month. He is accompanied by nine domestics. four of whom are the finest looking blacks ever seen. On the Corso the grand attraction is this Turkish Nobleman and his suite, for his black and white servants, all superbly habited, generally accompany him. He has brought a considerable treasure with him, which enables him to vie with the richest of the Romans.

"On Easter Saturday, the ceremony of christening him and his household will be performed in the magnificent church of St. Peter, in the presence of his holines the Pope and all the Cardinals. It will present a very imposing spectacle."

By a report of the Queen-street Branch Missionary Society, in London, it appears that the Society have extensive Missions in the West-Indies, among the negroes, in Ceylon and continental India, in West and South Africa, New South Wales, Vandieman's Land, and other parts of the world. The number of Missionaries employed by the Society, is stated at one hundred and fifty. The number of Children, taught the principles of Christianity, and other useful knowledge in the schools conected with these Missions is said to be 5000 in Ceylon, 4227 in the W. Indies, and 987 in Newfoundland. During the last year the contributions to the present society were upwards of 2500*l.* being 2000*l.* more than on any former year.

Scotland.—The two branches of the Secession Church in Scotland have united, after a separation of seventy-three years. Their respective Synods are dissolved, and their powers conferred on a new body, composed of both parties, and entitled 'The United Associate Synod.'

Chris. Obs.

Richard, Marquis of Buckingham, has lately been created a Duke of the United Kingdom of Great Britain and Ireland. His stile, hereafter, will be Marquis of Chandos and Duke of Buckingham and Chandos. No Duke has been created before, out of the royal family, except the Duke of Wellington, for upwards of half a century.

Boston Asylum for indigent boys.—The 8th anniversary of this institution will be celebrated this day, at the Old South Church, a discourse will be delivered by Rev. Henry Ware. Performances to commence at 4 o'clock, P. M.

ORDINATION.

On Wednesday, April 10, the Rev. Horace Hooker, late tutor in Yale College, was ordained over the Congregational Church and Society in Watertown.

INSTALLATION.

Installed in Roxbury, on Wednesday last, Rev. Joseph Elliot, to the pastoral care of the First Baptist Church and Society in that place.

To Correspondents.—"A CONGREGATIONALIST" in our next.

ERRATUM.

In the last number, page 143, 2d column, in the list of common council men in Ward No. 12, for John Holmes read John Howe.

MARRIED,

In this town, Mr. Benjamin Leeds, merchant, to Miss Ann B. Glover.—Mr. Hall J. Kelley to Miss Mary Bradlee.—Mr. Joel Wheeler to Miss Martha W. Gibbens.—Mr. Francis Baker to Miss Eliza Robinson Whitmarsh.

In Hingham, John Ware, M. D. of this town, to Miss Helen Lincoln, daughter of Dr. Levi Lincoln.

In Ipswich, Mr. Josiah Caldwell, to Miss Lucy Lord, daughter of Capt. John Lord.

In Providence, Mr. John Miller, one of the publishers of the Manufacturers and Farmers' Journal, to Miss Almira Field.

At Matanzas, Mr. George Bartlett, formerly of Haverhill, to Mrs. Caroline Burrows, widow of the late Mr. George Burrows, of this town.

DIED,

In this town—on Friday last, Mr. Nicholas Pirtz, aged 26.—Mr. Frederick William Ingraham, merchant, aged 34.—On Thursday last, Epes Sargent, Esq. aged 73.—On Saturday last. Miss Susan Wendell, aged 18.—Mrs. Sarah Rhodes, wife of Capt. Joseph Rhodes, aged 67.—On Sunday last the youngest child of Mr. John Binney.

In Roxbury, John Williams Baker, son of Mr. David Baker, aged 3 years.

In Sherburne, Hamlet Ware, youngest son of Col. Alpheus Ware, aged 5 years.

In Lancaster, Penn. Rev. Jacob Stoll, 91.

At Braddock's-Field, near Pittsburgh, Gen. John Gibson. During the revolutionary war, he commanded a regiment on the continental establishment with honour to himself and advantage to his country. In 1774, he served under Lord Dunmore, in the expedition against the Shawnee towns: and being sent in with a flag, he received from the lips of the celebrated Indian chief Logan, the speech so much admired as a specimen of Indian eloquence. He believed that the speech, as given in Mr. Jefferson's Notes on Virginia, was an accurate copy of a literal translation which he delivered to Lord Dunmore.

At sea, on board brig Coromandel, on her passage from Batavia to Antwerp, Mr. Francis W. Eaton, aged 22, son of Rev Dr. Eaton, of Boxford; also, Mr. John Webb, 34, and Mr. Augustus Knight, both of this town.

At sea, off the Cape of Good Hope, Capt. James Greenough, master of the ship Hamilton, of Portsmouth, (N. H.)

Massachusetts' Bible Society.

THE members of "*The Bible Society of Massachusetts,*" are requested to meet in the Vestry of the Old South, on the first Thursday in May next, at 5 o'clock, P. M. to transact their usual business.—At 7 o'clock, in the evening, a discourse will be delivered in the Old-South Church, by the Rev. DANIEL SHARP, and a collection taken in aid of the Society's funds.

April 26.

Apprentice Wanted.

AN active and intelligent boy is wanted as an Apprentice to the Printing business. Apply at this Office. *March* 22.

POETRY.

For the Christian Register.

EVENING.

The day is parted from the land, save where
Still lingering in the west a softened beam
Tells what the glory of its light has been,
And seems unwillingly to close his eye
On this fair scene of its Creator's works.
The sun's broad disk is sunk below the line
Where earth and sky seem meeting, and now goes
Upon its endless path to carry day
With all its cheering to far distant realms.
Such still heaven's wise decree, that loss,
Or what we hold as such, shall be the gain
Of other men, and still the sum of bliss
Throughout the universe shall be complete.

Pleasure without alloy is not of man,
But dwells in brighter realms than earth, though fair
And for its purpose wisely framed, can give.
Hence joy and sorrow in alternate change
Kindle the breast or chill its glowing fire,
And while grief presses on the heart of one,
Another leaps exulting in his lot.
Perchance the same event affects them both
With these far different feelings. War's red tide
May swallow up in its disastrous gulf
A gallant host, a nation's only stay;
And while the vanquished mourn their fatal loss,
And o'er them Ruin flaps his murky wings,
The conquerors rejoice, and bright and fair
Soars Hope with pinions gilded by the sun.

The last remaining light fades fast away,
And eve's grey shades descending from the sky
Make faint and dim the distant hills, that late
Stretch'd their dark forms along the horizon's verge,
Projected on the ruddy western sky
With outline bold and clear. The woodland tracts
No longer offer to the eye the tints
Of varied green their foliage wears in day,
Nor different forms of sylvan growth, o'er all
Is thrown a deeper shade, in which is lost,
Blended in one, both hue and shape, and nought
Appears to sight but one vast, dusky mass.
Hush'd are the notes that sweetly rang, but now
Amid their leafy boughs, and save the hum
Of the night loving beetle, or the cry
Plaintive and sad of the lone Whippoorwill,
No sound startles the silence of the hour.

Still as the shadows deeper fall, departs
All that was left of vision clear, and things
Seen through their veil appear obscure and strange.
A dusky cloud spreads widely in the west
Its massy folds, and from beneath their gloom
Shines forth in loveliness the evening star,
Lending amid the darkness all around,
One brilliant ray to cheer my lonely path.

Such is the close of life, its light must fade,
And close and closer as around us fall
The shades of death, shall banish from our view
The things that give this world a power to charm,
And nothing shall remain save the bright beam
Sent by Religion's star to light our way
Through the dark mists that hover o'er the grave.

S.

Extract from the life of JOHN SCOTT, *of Amwell, a poet of the society of Friends, by M. Hoole.*

(Scott was a friend and correspondent of Dr. Johnson, Dr. Beattie, and many others of great distinction among his cotemporaries.)

"The Odes, (as the author informs us) were written at very different periods, and some appear to be his earliest effusions in poetry. The style of these Odes is various; gay, and familiar, pathetic and sublime.—In the Odes on Recruiting and Privateering, the thoughts are new and singularly characteristic of Mr. Scott's religious tenets, and what ought to reflect no little honour on those tenets, strictly conformable to the dictates of every feeling mind, uncorrupted with the maxims of human policy."

ODE XIII.

RECRUITING.

"I hate that drum's discordant sound,
Parading round, and round, and round.
To thoughtless youth it pleasure yields,
And lures from cities and from fields:—
To me it talks of ravag'd plains,
And burning towns, and ruin'd swains,
And mangled limbs, and dying groans,
And widows' tears, and orphans' moans!"

ODE XVII.

PRIVATEERING.

"How custom steels the human breast
To deeds that Nature's thoughts detest!
How custom consecrates to fame,
What reason else would give to shame!

MISCELLANY.

Extract from the Report of the governors of the New-York Hospital—particularly the part relating to the Bloomingdale Asylum, *or new lunatic hospital.*

The building is of stone, three stories high, and about two hundred and eleven feet long, finished in a style plain, but neat, and contains accommodations for about two hundred patients. It is situated in one of the most healthful and beautiful spots on the island of New-York, commanding an extensive and variegated prospect. Annexed to it are about 70 acres of land, a portion of which are laid out in walks and gardens. The trustees of Columbia College have presented to the governors the plants that remained in the hot-house of the botanical garden. These have been placed in a proper building, and contribute to the embellishment of the place and the amusement of the patients. With every local advantage, the governors have commenced the system of moral treatment, which the Legislature had in view when they provided for this institution; but without neglecting any aids which the science of medicine can afford. The medical department is conducted by a resident physician, who resides constantly in the house, and by an attending physician who visits it every week, and as much oftener as circumstances require. A superintendant and matron, respectable for their characters and deportment, have charge of the establishment, and the whole is superintended by a standing committee of governors, who visit it once a month, and of a subcommittee who visit it once a week. It is also inspected monthly by another committee, and monthly by the president and vice-president; and once in every three months there is a special visitation by the governors, and such physicians, members of the city corporations and other respectable citizens as are invited to attend. By means of this perpetual supervision and inspection, abuses, if they should exist, cannot escape detection; and improvements are adopted whenever there appears to be room for them.

With a view to remove the melancholy train of ideas which, in many cases of insanity, take strong possession of the mind, salutary employment is provided for the patients; and when the weather and their health permits, they walk abroad in the garden and grounds, accompanied by the superintendant, matron, resident physician or keepers. Tame animals have also been procured for them, as well as the means of other innocent amusements, such as nine-pins, &c. They are permitted to dine together in classes, and their deportment at meals is much more orderly than might be expected. The utmost cleanliness is preserved, and nothing is neglected which it is supposed will contribute to their health and comfort. The Bible is occasionally read to them, and on the first day of the week, those whose situation will permit, are assembled to hear a sermon, or some portion of scripture. Some friends of the institution have made it a donation of books, and thus laid the foundation of a library for the benefit of such patients as are capable of using it. All those means which experience has shown to be efficacious in removing or alleviating mental diseases, are sedulously employed.

It would not, perhaps, be fair to decide too positively upon the merits of the mode of treatment that has been pursued, from the result of only six months' experience; but thus far it has not disappointed the expectation that had been formed of it. It has proved eminently successful, and particularly so with regard to the patients who were at first most violent and noisy; a large proportion of these are greatly improved, and sanguine hopes are entertained that many of them will be restored to their families and friends, blessed with mental as well as bodily health. Among those removed from the old to the new asylum, were several whom it had been necessary to subject to constant personal restraint; this has now ceased to be requisite in every instance, except that of a single individual, who is the only patient that at present requires it. The governors indulge a lively hope that this establishment, so honourable to the state, will be no less serviceable to humanity—that it will abridge the amount of human misery, alleviate the sufferings occasioned by one of the most deplorable maladies to which our nature is subject, and acquire for the Legislature which has founded it, the gratitude of posterity.

All of which is respectfully submitted,

MATTHEW CLARKSON, *pres't.*

EXTRACTS FROM LACON,

Or many things in few words.

Sec. 17.—The enthusiast has been compared to a man walking in a fog; every thing immediately around him, or in contact with him, appears sufficiently clear and luminous; but beyond the little circle of which he himself is the centre, all is mist and error and confusion. But he himself is nevertheless as much in the fog as his neighbours, all of whom have also cantoned out their little Goshens of perspicacity. Total freedom from error is what none of us will allow to our neighbours, however we may be inclined to flirt a little with such spotless perfection ourselves. Sir Richard Steele has observed that there is this difference between the church of Rome and the church of England: the one profess to be infallible; the other never to be in the wrong. Such high pretensions are extremely awkward, wherever the points of difference happen to be more numerous than those of agreement. A safer mode of proceeding would be, to propose with diffidence, to conjecture with freedom, to examine with candour, to dissent with civility; *in rebus necessariis sit unitas; in non necesariis liberalitas; in omnibus charitas.* This ought to teach all enthusiasts moderation, many of whom begin to make converts from motives of charity, but continue to do so from motives of pride; like some rivers which are sweet at their source, but bitter at their mouth. The fact is, that charity is contented with exhortation and example; but pride is not to be so easily satisfied. An enthusiast, therefore, ought above all things to guard against this error, arising from a morbid association of ideas, directed to view and examine ideas through one medium alone. The best intentioned may be exposed to this infirmity, and there is one infallible symptom of the disorder, which is this: whenever we find ourselves more inclined to persecute, than to persuade, we may then be certain that our zeal has more of pride in it than of charity—that we are seeking victory rather than truth—and are beginning to feel more for ourselves than for our Master. To lose our charity in the defence of our religion, is to sacrifice the citadel to maintain the outworks; a very imprudent mode of defence.—There is an old poet who has said, "*Nullum numen abest si sit prudentia tecum;* but your thorough-paced enthusiast would make a trifling alteration in the letter, but a most important one, in the spirit of the line, which he would read thus:—"*Nullum numen habes, si sit prudentia tecum.*"

Addressed to those who think.

Sec. 59.—If we cannot exhibit a better life than an *atheist*, we must be very bad calculators, and if we cannot exhibit a better doctrine, we must be still worse reasoners. Shall we then burn a man because he chooses to say in his heart there is no God? To say it in his *head* is incompatible, perhaps, with a sound state of the cerebellum. But if all who wished there were no God *believed* it too, we should have many atheists. He that has lived without a God, would be glad to die without one; and he that by his conduct has taken the word *not* out of the commandments, would most willingly insert it into the creed. Thou *shalt* kill, and thou *shalt* commit adultry would be very conveniently supported. by, "I do *not* believe in God."—But are we to burn a man, for so absurd a doctrine? Yes, says the zealot, for fear of his making proselytes. That he will attempt to make proselytes I admit, even to a system so fatherless, so forlorn, and so gloomy; and he will attempt it on the same principle, which causes little children to cry at night for a bed-fellow, *he is afraid of* being left alone in the dark! But to grant that he will be successful in his attempt to convert others, would be to grant that he has some reason on his side; and we have yet to learn that reason can be consumed by fire, or overwhelmed by force. We will burn him then for the sake of the example. But his example, like his doctrine, is so absurd, that let him alone, and none will follow it. But by burning him, *you yourselves have set a most horrid example:* which the innumerable champions of bigotry and of fanaticism have followed, and will follow, whenever and wherever they have power to do so. By burning an atheist, you have lent importance to that which was absurd; interest to that which was forbidding; light to that which was the essence of darkness; for atheism is a system which can communicate neither warmth nor illumination, except from those faggots, which your mistaken zeal has lighted up for its destruction.

Sec. 64.—In pulpit eloquence, the grand difficulty lies here: to give the subject all the dignity it so fully deserves, without attaching any importance to ourselves. The christian messenger cannot think too highly of his Prince, nor too humbly of himself. This is that secret art which captivates and improves an audience, and which all who see, will fancy they could imitate, while most who try will fail.

"*Speret idem sudet multum, frustraque laboret,*
"*Ausus idem.*"

Sec. 69.—Some frauds succeed from the apparent candour, the open confidence, and the full blaze of ingenuousness that is thrown around them. The slightest mystery would excite suspicion, and ruin all. Such stratagems may be compared to the stars, they are discoverable by *darkness*, and hidden only by *light.*

The following account of the beneficial effect of the instruction of prisoners, especially of juvenile culprits, is extracted from a letter written by Mr. RICHARDSON, a highly respectable member of the established church, dated *York*, Nov. 24, 1818.—It is taken from the *Christian Reformer* for March, 1819.

"About three years ago some boys from Sheffield were tried and condemned at York, for robbing a watchmaker's or silversmith's shop, and left for transportation. One of the magistrates, who was of the grand jury, struck with compassion for the youth and the miserable appearance of these poor culprits, spoke to them after their conviction, and on his return to his own seat in the country, wrote to the governor of York Castle, expressing a wish that some useful instruction might be afforded them while they remained there, promising to bear the expense of it, and desiring him to consult with me on the subject. It occurred to me that the best thing to be done was to establish a school in which the boys might be regularly taught. The governor was kind enough to furnish a proper room; a decent young man (a prisoner for debt) who had been master of a cheap school in the north of Yorkshire, was hired to teach this little school; and I undertook that my curate or myself would inspect it. The project succeeded beyond our expectations. The master soon grew fond of his pupils, on account of their rapid improvement in reading, writing, &c. The boys were diligent and attentive to instruction, happy and orderly; their behaviour at chapel, and their whole conduct at other times, gave us pleasure. This continued till the time of their departure from the castle, when they were visited by their benevolent patron, who had wished to see and examine them before they left the country. He was highly satisfied with the result of this experiment; and furnished them with useful religious books and tracts to take with them. He also made each of them a present of a guinea, saying at the time, 'I give you this to dispose of just as you please; but I cannot help observing that the man whom you robbed is now in the castle, a prisoner for debt; and if I were in your case, I should think it right to make him some compensation for the wrong I had done him. But you are quite at liberty to do what you like.' He then left them and returned home. When he was gone, and the boys were left to themselves, they unanimously agreed to send all that their benefactor had given them (I think to the amount of five or six guineas) to the man they had robbed, desiring only that he would return them each a shilling for pocket money. The poor man, surprised and affected by this unexpected act of restitution, did more than they requested. Care was taken to keep them separate from the other convicts during their journey to the ship, and a charge given to the master of the transport to watch over them during their voyage. I also gave them a letter to Mr. Marsden, the senior chaplain of New South Wales, recommending them to his pastoral care. This successful experiment has excited in my mind a strong wish that schools could be formed in our larger prisons, where juvenile offenders are so often to be found. This measure, together with occupation for all, and a proper classification, seems to me, after forty years' acquaintance with the inmates of a prison, to be the most promising means of producing reformation."

Agricultural.

From the American Farmer.

ON THE USE OF PLASTER.

Several years ago I paid a visit to the late doctor Charles A. Warfield of Anne Arundel county. It was in the month of August; on entering the lane that leads up to the house, on my right was the finest field of corn I had seen. It attracted my attention so much that I observed to the doctor that his corn crop was superior to any I had ever seen; that I was astonished, as I had believed the ground was not very strong. He replied that he had just returned from the Berkley springs, and had passed over some of the best land in Berkley and Jefferson counties, where he had seen no corn equal to his own, that he was satisfied with his own land, poor as it might be thought, and would not exchange it acre for acre for the best estate in Berkley county; that he was nearer to market than they, and that he had discovered a secret by which he could make his poor lands produce corn equal to theirs, at a very small expense. He further said, "I have reflected much on the effects of plaster upon different soils, and it appeared to me as likely that by a combination of slacked ashes and plaster that the effects would be very powerful. I ordered my servants to preserve all the ashes made during the winter, which being exposed to the rains during the winter, was sufficiently slack by spring. I ordered the proportion of two bushels of ashes to one bushel of plaster, mixed well together, which was carried out in the field, and my little negro boys, each with his bag of mixture following the droppers, and with a large oyster shell emptied the contents on the seed as it was dropped and covered over; this, and this only, said he, is the cause of my corn being so much superior to any you have seen." Recollecting this experiment, I was induced to try it, as did several of my friends in Baltimore and Frederick counties, to whom I had communicated it, all of whom have received equal benefit from the experiment. Mr. Robert Carnan stated to me that he had tried it on the poor ridges in his corn field, and found his corn on them equal to his best ground.

When I am told why or how plaster acts, I will feel myself called upon to discover why it acts best when combined with ashes; until then I may content myself with stating what has happened in my practice, that others may benefit by a knowledge of the fact.

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CHRISTIAN REGISTER,

PUBLISHED EVERY FRIDAY EVENING, FOR THE EDITOR.

JOHN COTTON, JR. Printer,

No. 47, *Marlboro'-Street, Corner of Franklin-Street,*

BOSTON.

TERMS OF SUBSCRIPTION.

Two Dollars and Fifty Cents if paid in advance, or Three Dollars payable in six months.